

THE EPISCOPAL CHURCH WILL ACCEPT JURISDICTION TODAY

Formal Transfer Will Be Made at Morning Service.

A service which will be held at St. Andrew's Cathedral this morning, at 10:30 o'clock, the formal transfer of jurisdiction over the Protestant Episcopal Church will take place. Such a ceremony, the combination of event and men, is so unusual that the cathedral will be filled with churchmen to whom the occasion is fraught with interest.

The service will begin with morning prayer, at which Bishop Alfred Willis will officiate. At its conclusion the bishop will read his resignation, the response and the acceptance and then the papers of surrender, including the list of church property. The names of the clergy and the formal passing of the deeds of title will occur. This will be followed by the acceptance on the part of the presiding Bishop of the American church of the missionary district of Honolulu by Bishop Nicholas, California, who is the official representative of the new dominant body.

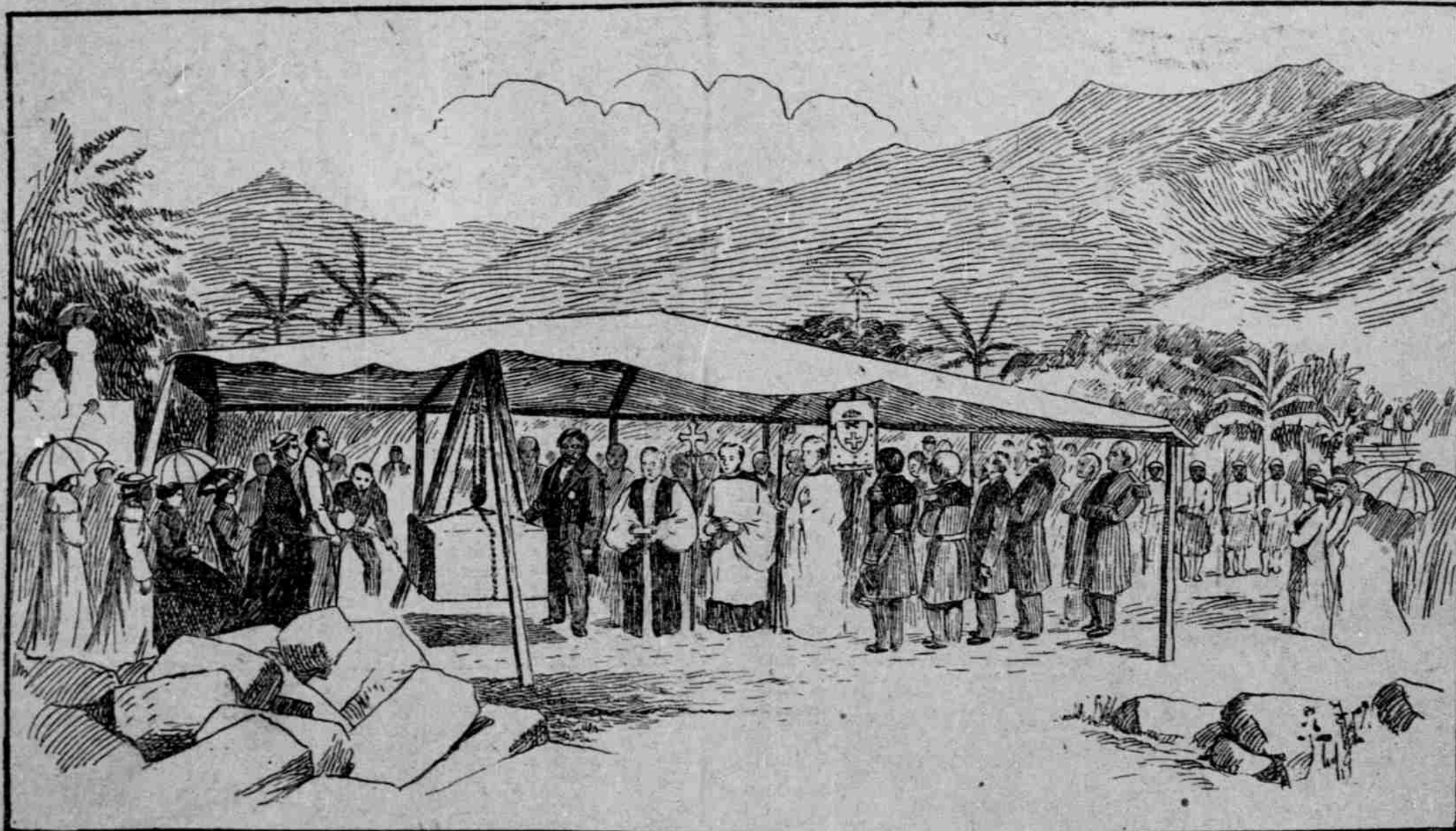
When the ceremony has been concluded there will be a celebration of the Holy Communion by Bishop Nicholas, which will conclude the service of the day. The announcements of the new order will be included in those which will be made by Bishop Nicholas, but that dignity has kept his own counsel and there is no note of change heard. There will be a large gathering, as the men who are at the front of church matters in the diocese have all signified their intention to be present. There will be no line drawn. The Rev. Alexander Mackintosh, the rector of the second congregation, will be in attendance, and it is understood that members of that large body will be present, as it is expected will be the rector of St. Clements and many members of that parish.

After the services Bishop Nicholas will consult with churchmen of the diocese. He has done heretofore, and will plan for the future work of the church here. It is probable that he will be the guest of honor at a public reception to be held later in the week, and to be given by the ladies of the congregations here.

UNDER BISHOP WILLIS' RULE

Bishop Alfred Willis arrived in Honolulu, to take charge of the work of the diocese, in June, 1872. He found existing a pro-cathedral in Honolulu, a church at Waikiki, another at Kona and a mission at Lahaina. There was nothing held in fee simple by the church and today as the record of his episcopate in this direction he points to the consecrated churches at these points and the establishment of a Chinese chapel here, a church at Kohala and a Chinese chapel there as well. He there has been inaugurated a mission in Hamakua with an incumbent.

For the thirty years which have passed under the guidance of Bishop Willis there has been sent into the islands a very large sum of money, in fact a total which must reach above \$1,000,000. The sums are believed to be something like \$400,000 from the Society for the Propagation of the Gospel in Foreign Parts, \$500 from the Society for the Propagation of Christian Knowledge, and several hundreds each year from general collection agents which have been maintained ever since his arrival here, all over England, by the bishop. Not only has England contributed money for the work here, but it has come and gone with astonishing rapidity. One estimate of the number of the helpers who have come



LAYING THE CORNER STONE OF ST. ANDREW'S CATHEDRAL, MARCH 5, 1867.

The picture, redrawn from an old print, shows the figures of many of the leading people of Hawaii thirty-five years ago. The figure at the corner stone is Kamehameha V. At his left is Bishop Staley and two of his clergy. Beyond is the staff of the King and members of the Cabinet. Standing at the left of the picture facing the King, with the corner stone between them and His Majesty, were Major Wodehouse, the British Commissioner, and Mrs. Wodehouse.

from England to assist in the work in the diocese is thirty-six, some of whom have been here as teachers only and others who have come as ministers and whose stay was more or less limited.

Bishop Willis of today is but the legitimate successor of the Bishop Willis who came to Hawaii thirty years ago, and taking into consideration the strong will and the courage of his convictions, which has been classed by some of those with whom he has come into contact as doggedness, it is easily understood that he has had innumerable collisions with people and priests. Firm in conviction that as the head of the church it was his duty to rule in every respect, he has been frequently found in opposition to the people who wished to manipulate their own funds and the priests who have wished to work along the lines which seem to commend themselves to the worker.

Perhaps the very first instance of the fact that the peculiar temperament of the Bishop made it well nigh impossible for his helpers to remain and retain any semblance of their individuality, was found in the experience of the Rev. Mr. Dunn, who came out in 1874, to become the rector, but who found himself unable to stop more than one-half of the term for which he left his home. The fact that Bishop Willis maintained the position that he should not only be the Bishop but as well the dean, the rector and the chapter, caused the young clergyman to retire in two and a half years. Well liked, the minister thought there was not enough chance given to him for his own individuality. He was followed by a man whose talents were recognized everywhere, the Rev. Mr. Blackburn, who from 1876 to 1882 served the cathedral, leaving here to go to Australia. He was a man of broad mind and talent, but he left here with relief after a long struggle. He did much good, but he always felt that he would have done better under a more independent rule. In fact, he once said that the Bishop seemed to feel that he must be the captain and cabin boy as well, which left little room for the preacher.

The Rev. George Wallace, afterward the first rector of the Second Congregation, came into the field at this time

and served until he took up the work with the new organization. After a while appeared the Rev. Mr. Gowan, who was perhaps the most distinguished of the young men who came to the diocese. He was a most popular worker, one who appealed to the young men and who had many of them around him, but he asked for his relief and was sent from here to New Westminster, and afterward called to Seattle, where he now is. It was the desire of the Second Congregation to have the ministrations of Mr. Gowan, and perhaps if it had been possible for this arrangement to be carried through there would be now one congregation. The incumbent at the cathedral came out in 1893, and taught for some time here and on Maui.

The clergyman of longest service here is the Rev. Alexander Mackintosh, who came here as a teacher under Bishop Staley in 1869. He served on Maui and later here, and after taking Holy Orders, became the rector of the Hawaiian congregation. This service was his until 1888, when upon the retirement of the Rev. George Wallace from the rectorship of the Second Congregation,

he was elected to the place, since which time he has held together that influential body of church people, being one of the principal factors in the contest for union with the American church, which sees its consummation in the service today.

While the frequent changes were being made in the pastors of the congregation, there were strides along church lines. The corner stone of the cathedral had been laid by the King and there was a decade of delay before work was taken up. Then it was that the building was begun, and yet it was

dedicated to St. Andrew, the Apostle, (Kamehameha IV) having deceased the festival of that apostle. Above is the Hawaiian crown, the symbol of the whole being indicated by the legend, "He lanakila me ke kōk." "Victory by the cross." Having partially described the book, I will proceed to glean the most interesting facts from it.

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History of the Founding of the Anglican Church.

As we are so near the time of an important crisis in the Anglican Church in Hawaii, that of being taken under the wing of the Protestant Episcopal Church of America, I thought a short account of how the church first came to Hawaii would be of much interest, not only to those who have lately come among us, but also to some of us who were born or brought up here, who may not have heard story. Part of this paper will be taken from Jarves' "History of the Hawaiian Islands," to make it entertaining, and part from a book called "Five Years' Work in the Kingdom of Hawaii," written in 1864 by Bishop Staley, the first Bishop of Honolulu.

This last is an interesting book in many ways, more particularly to the mind, because of the pictures of places as they were in those days, made from sketches by the Rev. Mr. C. W. Turner. A picture of the cathedral as it was first intended to be built, and one of St. Albans College, which was pulled down only a few years ago, which stood on the grounds where Mr. and Mrs. Atkinson still live, on the Pauahi road, and of which Mr. Atkinson was once the principal, and where many of our island boys had their first taste of boarding school life.

You will see on the outside cover the book the shield, with its device the cross, and title page, which is copied from a banner worked in the diocese of Honolulu, and presents an English lady. This banner stands in the cathedral, and man you may have noticed it.

The St. Andrew's cross refers to the fact of the church at Honolulu, being dedicated to St. Andrew, the Apostle, (Kamehameha IV) having deceased the festival of that apostle. Above is the Hawaiian crown, the symbol of the whole being indicated by the legend, "He lanakila me ke kōk." "Victory by the cross." Having partially described the book, I will proceed to glean the most interesting facts from it.

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REV. J.C. UKINGTON. 1863.

KAMEHAMEHA V. 1864.

THE LITTLE PRINCE OF HAWAII. SON OF QUEEN EMMA.

MR. WYLLIE. 1864.



ALEXANDER MACKINTOSH.



REV. E. IBBOTSON. 1865.



DEAN HARRIS. 1864.



ARCHDEACON MASON.

four years later when the first service was held in the cathedral. Therefore all service had, been held in the pro-cathedral, the small wooden building which served at the present time as the Sunday School room of the congregation. The room was small and inconvenient, and people and priests were anxious to have another building. The work was undertaken finally, and the chance of the building with a false front was declared ready for use, and the first service was held on Christmas day, 1886. The work was pushed along, however, and two years later the present edifice was complete, except for the interior fittings, which have only now been finished and made to accord with the original plans of the architect of the building.

The completion of the second portion of the cathedral was a great cross to some of the most earnest Christians of the communion, among them the Dowager Queen Emma, whose husband had petitioned for the establishment of the Church in the Islands. The point made was that when the building committee found that the excessive cost of the construction of the central portion of the cathedral on the lines of the first plans put it almost beyond their means, they changed the plans radically. The first result was to destroy the symmetry of the structure and to reduce it somewhat to the level of the parish church. This in fact was the thought in the minds of some, among them Mr.

1792 and 1794). At that time the leading chieftain of the island of Hawaii was Kamehameha the Great, as the natives call him, the founder of the dynasty which has since borne his name. With him Vancouver had frequent interviews, using as interpreters two men, John Young, an Englishman, and Isaac Davis, an American, living at his court. A note in it says, "John Young married a woman of rank, through whom his granddaughter, the good Queen Emma, traces her lineage to the ancient royal stock of Hawaii." I may here say that an interesting spot in the royal mausoleum grounds in Nuuanu valley is the grave and tombstone of this John Young. It lies on the east side of the mausoleum, under a kamani tree, and bears the following inscription:

Beneath this Stone are deposited the remains of JOHN YOUNG, of Lancashire in England, the Friend and Companion in arms of Kamehameha, Who departed this life December 17, 1835, in the 83rd year of his age, and the 46th of his residence in Sandwich Islands.

As the gates are now always open of the mausoleum, I mention in case any of you here should care to look at it.

These men (John Young and Isaac Davis) were taken prisoner in the

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